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the subject the added impression of direct address to the reader, as if he were before Overbeck himself in the classroom. There is not a heavy page in the book; it is wholly free from "bookishness" or "dry-as-dustiness." The bibliographies are excellent and are chiefly the work of the editor. The table of contents is good, but there is no index.

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TERTULLIAN'S APOLOGY

This book¹ is an outgrowth of Professor Mayor's lectures on the *Apology* in the divinity schools at Cambridge. About 1892 he collected his notes in an interleaved copy of Oehler's text (Halle, 1849), adding to them from time to time for a period of fifteen years with the intention of publishing them ultimately—in fact he did publish the notes to chapters i-v, with an introduction, in the *Journal of Philology*, XXI (1893), 259-95. Upon the death of Professor Mayor in 1910 his executors requested Professor Souter to prepare the notes for publication, a task the difficulty of which will be readily understood by anyone who is familiar with Mayor's notes on Juvenal and the third book of Pliny's *Letters*. Professor Souter has not only reduced a great mass of material to order, but has added valuable notes of his own. Mayor's notes are not exhaustive—they were intended as a supplement to the earlier commentaries. For this reason, and because they consist in large measure of citations from the Greek and Latin and references to the literature, the lack of the author's finishing hand is felt less than in most cases of posthumous publication. The result is what Souter correctly describes as "by far the best commentary ever published" on the *Apology*. In view of the extreme difficulty of the Latin and the lack of notes of a more elementary character, a translation has been added, which will appeal to the average user of the book as much as any other feature.

The Introduction is a reprint of the article in the *Journal of Philology*, with the addition of a bibliography of the important works on Tertullian that have appeared since 1893.

The notes and translation deserve a better text than Oehler's. Souter, however, does not always follow this in his translation. The divergences are generally pointed out, but the source of the accepted

¹ *Q. Septimi Florentis Tertulliani Apologeticus*. The text of Oehler annotated, with an Introduction, by John E. B. Mayor. With a translation by Alex. Souter. Cambridge: University Press, 1917. xx+496 pages. 12s. 6d.

reading is not always given; even where the translator follows Mayor's reading, Oehler's text is unchanged, e.g., p. 24, 25, *in verecundiam* Oehler, *invirecundiam* Mayor and Souter; p. 28, 32, *virulentiam* Oehler, *iurulentiam* Mayor and Souter; p. 58, 13, *producto* Oehler, *producto* Mayor and Souter; p. 126, 14, *ex voluntate* Oehler, *involute* Mayor and Souter. In some cases the translator has followed a variant reading without calling attention to the fact, e.g., p. 6, 1, *quia* Oehler, translation "what," some manuscripts have *quod*; p. 58, 4, *iustitiae innocentia* Oehler, translation "justice and innocence," a variant reading. The punctuation of the text and translation does not always correspond, e.g., p. 4, 32, *certe damnati maerent* ends a sentence, while in the translation it begins the new sentence; p. 28, 4-6, the *ut*-clause belongs with what precedes; in the translation it stands as an independent clause but goes with what follows; cf. also p. 132, 9. The manuscript problem of the *Apology* is in such a chaotic condition (see Souter's note, p. xvi) that an editor might well hesitate to make changes, even if he felt the need, and in this case the desire to print the work as the author left it was the controlling one. It would have been a great relief, however, if the spelling had been modernized. Oehler has *Jupiter, thura, coeno, musito, mercenarius, Sylla, quatinus, nae* (for *ne*); with one or two exceptions the revised form only is found in Mayor's notes: *adolatio* (p. 90, 17) is corrected in a footnote.

A few additions and corrections may be made in the notes: p. 166, 6, on *oditur*, add Jerome, *Tractatus in Marcum* (*Anecdota Maredsolana*, III, 2, p. 327, 11); p. 170, 12, on *defendo*=*vindico*, see *Archiv f. lat. Lex.* III, 17, 18; p. 184, 33, on *instructu*, correct *Gen.* to read *Exod.*; p. 214, 9, for Minucius 23, 1, read 21, 9—the same error in Harper's *Lexicon*; the Tacitus citation is not a parallel; p. 271, 14, on *supputationem*, add Arnobius 2. 71, Zeno i. tr. 9, 4, Martianus Capella 6, 609; correct *Hier. in eccl.* p. 395 to read 394; p. 297, 5, the reference to Seneca *De benef.* is i. 11. 1 instead of vii. 11. 1 (marked incorrect in the "Addenda et corrigenda," p. viii); p. 400, 3, on *caesionum*, read *Iuu.* 3. 278 instead of 3. 88—Mayor cites this passage of Tertullian in his note on *Iuu. ad loc.*; p. 446, 28, Mayor's note "*Expressor* here only" is incorrect; the word is found in Avienus 4. 38 and in Aug. in Ps. 54:22; p. 459, 6, *domestica seditioni tela* is from Juvenal 15. 64; a further parallel in *Scriptores Hist. Aug.* 22, 1.

The translation is excellent, neither too free nor too literal. In a few cases there is room for dispute, e.g., p. 8, 14, need we press the meaning of *sortitur*, "cast lots"? p. 36, 28, *otiosum est* is translated "it needs

leisure"; the usual meaning, "useless," "superfluous," fits very well; p. 38, 12, *caelo et terra* is translated "from heaven or earth"—it should of course be "from heaven and earth," the nouns in both Latin and English should be capitalized; p. 78, 29, *gula* is translated by "tongue." The theologian will doubtless find other passages to which he will take exception.

These criticisms are not intended to detract from the merits of the book. The work is a worthy monument to a great scholar, in which those who made its publication possible may well take pride.

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AN OUTLINE OF GREEK RELIGIOUS THINKING

In a series of ten lectures prepared for the general reader Professor Clifford Herschel Moore has sketched the course of religious thinking among Greeks, Romans, and early Christians from Homer to Origen.¹ It should be remembered that the book does not purport to be an account of all the religions of this period, but is designed as an outline of religious *thought*. As the author himself explains, his discussion is restricted to the Greek ideas about the nature of the gods, and to their concepts of the relations between gods and men and of man's obligation toward the divine. These lectures are a most welcome contribution, coming as they do from the side of classical scholarship and from the pen of one thoroughly competent to speak with authority in his chosen field.

Since the book is written for the general reader it is quite properly a statement of results rather than an exhibition of critical processes in the discussion of disputed problems. In the first place familiar phases in the religious thinking of Homer and Hesiod are clearly set forth. With equal clearness the second lecture, on Orphism, Pythagoreanism, and the Greek Mysteries, traverses a field with which the general reader is probably less familiar, but one which is of much importance for the understanding of Greek religious thinking. Two lectures are devoted mainly to the religious attitude of the Greek poets, particularly Aeschylus, Sophocles, and Euripides. The significance of Plato and Aristotle for religion is expounded at considerable length; and of the later philosophies stoicism naturally receives most attention. The spread of Greek

¹ *Religious Thought of the Greeks from Homer to the Triumph of Christianity*. By Clifford Herschel Moore. Cambridge: Harvard University Press, 1916. vii+385 pages. \$2.00.